of my assertion that they were a reflection of my own self. If we analysed the sum total of contents that find a place in our minds, we should see that it consisted mostly of impressions, received from objects outside ourselves, of persons and things that we come across in the usual course of events and of the thoughts thus arising. The individual seems to occupy only a very small, though vital, place in the midst of all the thousand and one things that go to make up the total. Who can afford to sit before a mirror all his life and see his own picture, in order to avoid seeing the variety and multiplicity that surrounds him on all sides? Yet we must not forget that all this variety of external objects ceases to be external in relation to the mind, die moment it is cognised and received within through our sense organs. They become part of ourselves, just in the same way as food taken from outside when digested and assimilated, no more remains something external but becomes a very part and parcel of our physical constitution

getting con-
verted into our own flesh and blood. Now, if
it should so happen that this variety of external
objects $_f$ converted into mental images within the